January 15
1925

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Hearken ye elders of my church, whom I have appointed: Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit." DOCTRINE AND COVENANTS 43: 15.

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THE MARVELOUS WORK AND WONDER*

ORSON F. WHITNEY

OF THE COUNCIL OF THE TWELVE

SEVEN HUNDRED YEARS before the birth of the Saviour, a prophet of God upon the Eastern hemisphere proclaimed the coming forth of a marvelous work and wonder. The reason for its coming forth was given by the Lord through that Prophet as follows:

"Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isaiah 29: 13, 14.

The angel Moroni, who appeared to Joseph Smith on the night of the 21st of September, one hundred and one years ago, cited this prediction, among others, as relating to the Lord's work in latter days. He identified those words of Isaiah with the movement which the world now calls "Mormonism."

And what could be more wonderful, more marvelous, than the basic facts upon which "Mormonism" rests?—beginning with the appearance of the Father and the Son to a boy fourteen years of age, announcing the opening of a new Gospel dispensation; then the coming of an angel to reveal the hidden past and future of the American continents, as set forth in that ancient record, the

*Address delivered in the Tabernacle, Salt Lake City, Utah at the first session of General Conference, October 3, 1924.

Book of Mormon, containing also the fulness of the everlasting Gospel; the coming of another angel, John the Baptist, to confer upon Joseph Smith and Oliver Cowdery the Aaronic Priesthood, which holds the keys of the ministering of angels and of baptism by immersion for the remission of sins: the visitation of three other heavenly messengers, the Apostles, Peter, James and John, delivering the keys of the Melchizedek Priesthood, the power to bestow the Holy Ghost upon those baptised in the right manner and by the proper authority. By virtue of these priesthoods this Church was organised, the Church of Jesus Christ of Latter-day Saints (April 6, 1830), and thus was lifted the ensign for the gathering of scattered Israel, the children of Abraham, Isaac and Jacob, that they might be ready to meet their God and King, who is coming to reign literally upon the earth. Subsequently came Moses, to restore the keys of the gathering, to authorise the assembling of the House of Israel; then Elias, repeating the promise made to Abraham, that in him and in his seed should all the nations of the earth be blessed—a promise fulfilled in the coming of Christ through the lineage of the Hebrew patriarchs, and in the dispersion of Israel among all nations, so that the blood that believes, that has faith in the true God, might be sprinkled over the world, and that out of every nation under heaven might come in the last days some of the chosen people, to build up Zion on this goodly land and prepare the way before the glorious coming of the Lord. Finally the Prophet Elijah, who holds all the keys of the Priesthood, appears and confers upon Joseph and Oliver "the keys to turn the hearts of the fathers to the children, and the children to the fathers," in order that a link might be welded between the living and the dead, between the present and the past, and a work done that will eventually unify and bring together all things in Christ, both in heaven and on earth. What could be more marvelous, more wonderful than this? And yet the wisdom of the world passes it by as a thing of naught.

Wise and gifted men will come into the midst of God's people; they will praise the industry, the thrift, the honesty and uprightness of the Latter-day Saints; but they seem to have no conception of the more glorious features of the Lord's Work. They praise Brigham Young as a coloniser, as a builder of cities, as the founder of a commonwealth; but they know nothing at all about Brigham Young as a prophet, seer and revelator. Agriculture, mining, and other temporalities, things of earth and time, they appreciate; but they take no cognisance whatever of spiritual things, things pertaining to heaven and eternity.

Many years ago a famous and prominent personage came to Utah. It was in the days of the stage coach and the pony express, before the transcontinental railroad had crossed the country, before there was even a telegraph line between the Missouri and

the Pacific. He was the founder and editor of a great newspaper—the New York *Tribune*. His word was more influential than that of the President of the United States. Whatever Horace Greeley said was accepted by the American people almost as the word of God. He came here and spent a week or more, had several long interviews with President Brigham Young, and after returning East wrote and published a book entitled *Across the Continent*. In it he praised the "Mormon" people for their sobriety and industry. He did not believe that they were robbers and murderers, as he had been told. They were sincere and honest, he said, and had done a wonderful work in peopling the waste and redeeming the desert. But he had not a word to say concerning the glories of our religion. Why was it?

I bear in mind another noted visitor, a great scholar, who came here many years after the advent of the railroad. I became well acquainted with him, and we had more than one conversation together. I admired his vast erudition. He seemed to know all about law, literature, science, philosophy, and had a dozen languages at his tongue's end. He said to me one day: "You 'Mormons' are all ignoramuses. You don't even know the strength of your own position. It is so strong that there is only one other position tenable in the whole Christian world, and that is the position of the Roman Catholic Church. The issue is between Mormonism and Catholicism. If you are right, we are wrong. If we are right, you are wrong. And that's all there is to it. These Protestant sects haven't a leg to stand on; for if we are right, we cut them off long ago as apostates; and if we are wrong, they are wrong with us, for they are part of us and came out of us. If we have the apostolic succession from St. Peter as we claim, there was no need of Joseph Smith and 'Mormonism'; but if we have not that succession, such a man as Joseph Smith was necessary and 'Mormonism's' position is the only consistent one. It is either the perpetuation of the Gospel from ancient times, or the restoration of the Gospel in latter days."

I replied: "Doctor, I agree with you in almost everything that you have said; but don't deceive yourself with the notion that we 'Mormons' do not know the strength of our own position. We know it better than you do; we know it better than any other people can know it. We have not all been to college; we cannot all speak the dead languages, and we may be ignoramuses as you say, but we know we are right, and we know that you are wrong." I was just as frank with him as he had been with me.

Now what was the position of this learned man? He could not see into the heart of "Mormonism," with all his learning, his dead and living languages, his knowledge of science, law and literature. He could not comprehend this great problem. Why? Because God Almighty had said concerning him and his class: "The

wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." He thought that Joseph Smith had stumbled upon something of which he did not know the true value. A greater mistake was never made, nor a grosser error committed. Joseph Smith received his knowledge, his power and wisdom from on High. He did not stumble upon it; it came by divine revelation, and he knew, better than anyone else, the strength of the "Mormon" position.

Years later I formed the acquaintance of a bishop of the Episcopal Church, a very worthy and scholarly gentleman, whose untimely, accidental death in this city we all deplored. He remarked to me on one occasion: "If Joseph Smith, at the outset of his career, had made the acquaintance of the Episcopalians, he never would have sought any further for spiritual light. But instead, he came upon the Methodists, the Baptists, the Presbyterians; and their conflicting creeds and claims bewildered the boy, compelling him to look elsewhere. Now if he had only become acquainted with Episcopalianism, which has unbroken succession of authority all down the centuries, he never would have gone to the trouble of organising another church." Such was this wise man's opinion. "Mormonism" was to him only one more broken off fragment of the ancient Christian faith. He could not grasp the idea of its being the ancient Christian faith restored.

But I think the shallowest and vainest attempt to explain away Joseph Smith and "Mormonism" was made by a learned man who was applying for a Doctor's degree from Yale University. He wrote a thesis, as the basis for his application, taking Joseph Smith and "Mormonism" as his subject. And all that he could say concerning this marvelous work and wonder, was that a boy named Joseph Smith, being an epileptic, had fallen in a fit and imagined that he saw the Father and the Son; imagined that he beheld angels; imagined that the heavens were opened to him and that he received communications from Above.

Think of it! Here is a great Church organisation which challenges the admiration of intelligent men all over the world. I wish I had time to describe it, even hastily—but you know it. This Church was once compared to the German army, in the excellence and perfection of its organisation. That was when Germany had an army—but of course no comparison is possible between the work of God and the work of man. This Church is conceded to be a most superior organisation, and "Mormonism," as you all know who have studied it, is replete with doctrines of beauty and sublimity, unequaled anywhere—full of science, full of poetry, full of philosophy, full of truth. And yet this wonderful scheme of religion and unparalleled system of government, all sprang from the disordered brain of a fourteen-year old boy who had fallen in an epileptic fit! There are some things that do not need answering; they answer themselves. This is one of them.

There is only one way to comprehend God and the things of God, and the Apostle Paul struck the keynote when he said:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." I. Cor. 2: 9-11.

And that is why the Spirit of God is given to every man, woman and child who joins the Church of Christ. We have received that Spirit as a gift from God, because we have done His will. Therefore we "know of the doctrine." We have had faith, have repented of our sins, have had our sins washed away by baptism, and have received the Holy Ghost by the laying on of hands. That is the key to the situation.

Why couldn't Horace Greeley see what you and I see in "Mormonism?" Why couldn't Dr. Reiner see it? Why couldn't Bishop Spalding or Mr. Riley see it? Because they were without the Spirit that comprehends the things of God. And we, without that Spirit, would be just as short-sighted in our views, would make just as many mistakes as do other men in relation to the Lord's work. It is not our smartness, not our native intelligence that enables us to understand these things. We have come out from the Gentile world. We have their blood in our veins. We are no more intelligent than they, naturally; but we have received something that they do not possess; that is the whole solution. The credit is not to us; it is to our Father in Heaven, who has given us this precious gift, the power to comprehend Him and His purposes, and rightly interpret His word.

(TO BE CONTINUED).

THE BIBLE AND OTHER SCRIPTURES

JAMES E. TALMAGE

OF THE COUNCIL OF THE TWELVE

WE BELIEVE the Bible to be the word of God, as far as it is translated correctly. We also believe the Book of Mormon to be the word of God. (Articles of Faith, No. 8).

The Church of Jesus Christ of Latter-day Saints accepts the Holy Bible for just what it purports to be, nothing less, nothing more. Taken as a whole the Holy Bible is a collection of sacred and historical writings, depicting though incompletely the divine dealings with mankind on the Eastern Hemisphere from the creation down to about the first century after Christ. The Old

Testament contains a brief record of pre-Mosaic time, and largely a history of the Semitic people or Hebrews, as they lived under the law of Moses. The New Testament is distinctively the Scripture of the Gospel as contrasted with the Law, and is devoted to the earthly ministry of the Saviour and to the growth of His Church under apostolic administration. The compilation as it now stands is the work of men, and our modern translations from the original Hebrew of the Old Testament and Greek of the New have been made by skilled linguists and learned theologians.

But the wisdom of even the wisest of men may be faulty, and the understanding of the prudent may be biased and dangerously imperfect. The many revisions and successive versions of the Bible, made as the errors of the earlier renditions became strikingly apparent, testify to the unreliability of scholarship in the translation of Sacred Writ. Moreover, it is an indisputable fact that the compilation of books constituting our present version is incomplete; for within the Bible itself more than a score of books, epistles, or other writings not included are mentioned, and generally in such a way as to show that those lost Scriptures were considered authentic and genuine. Furthermore, numerous Biblical passages are tinged with what scholars call "gloss"—that is wording intended to convey the private interpretation of the translator.

The Latter-day Saints openly proclaim their reservation as to incorrect translation. We are in harmony with all able and earnest students of the Scriptures in accepting the Bible as the Word of God, only so far as it is translated correctly.

But we hold that there are now extant other Scriptures, of equal validity with those of the Holy Bible, and in no sense in conflict therewith nor a substitute thereof. For nearly six centuries before and about four centuries after the birth of Christ, the American continent was inhabited by a detached body of Israelites, who developed into powerful nations. Their existence was unknown to the people of the East. Is it unreasonable to believe that unto the western fold God sent His shepherds, and that prophets officiated among them by divine appointment?

That the Book of Mormon would be rejected by many on the specious and untenable claim that they already had a Bible and that there could be no other Scriptures, the Lord foretold by the mouth of the prophet Nephi:

"And because my words shall hiss forth—many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible. . . . Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth? . . . Wherefore, I speak the same words unto one nation like

unto another. And when the two nations shall run together the testimony of the two nations shall run together also. And I do this that I may prove unto many that I am the same yesterday, to-day, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever."—Book of Mormon, 2 Nephi, chap. 29.

It is noticeable that we make no reservation respecting the Book of Mormon on the ground of incorrect translation. To do so would be to ignore attested facts as to the bringing forth of that book. Joseph Smith the prophet, seer, and revelator, through whom the ancient record has been translated into our modern tongue, expressly avers that the translation was effected through the gift and power of God, and is in no sense the product of lingnistic scholarship.

The Bible in its original form, and in modern versions so far as correctly translated, contains the Word of God. Without it, the world would be plunged into spiritual gloom. Nevertheless there are other Scriptures already published, and yet others are to come.

THE GREATNESS OF SIMPLICITY

Benjamin Franklin surprised, shocked, and then delighted all Europe by appearing at the court of France in plain citizen's clothes. Religion, too, has had her court dress and her sounding court-titles, and official robes, and circuitous ceremonies. The world has felt horror-stricken whenever any brave and more believing spirit has ventured to ask the meaning of one of these theological tags and titles. But how much less wholesome is living water, if drunk out of a leaf or the palm of one's hand than if presented on a salver in a curiously jeweled flagon by a priest in livery? How much has theological ingenuity of statement and systematic divinity, which it takes the study of a life to understand, added to the power of the simplicity of Christ as He unfolded Himself in the Sermon on the Mount. Yet, if anyone has dared to be as simple as Christ Himself was in His own faith, he has been said to deny the Lord that bought him.—Henry W. Bellows.

Vice is a monster of such hideous mien
That to be hated needs but to be seen;
Yet seen too oft, familiar with her face
We first endure, then pity, then embrace.

Alexander Pope.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

JAMES E. TALMAGE, Editor

THURSDAY, JANUARY 15, 1925

EDITORIAL

GREETINGS FROM THE FIRST PRESIDENCY

AT THE APPROACH of another glad Christmastide our hearts go out in gratitude to the Giver of All Good for the manifold expressions of His kindness toward us and toward His people in general, during the year now drawing to a close. We esteem, among our choicest blessings, the affectionate and loyal devotion of our beloved brethren and sisters in the Church, and count it as a jewel beyond all price. Next to the birth of the Saviour—the great fact for which Christmas stands—this is our dominant thought as we extend to all, wholeheartedly, the customary greetings of the season.

The growth of the Lord's Work during the year 1924 is a cause for much rejoicing. A marked feature of it is the number of Stakes and Wards that have been organised, an increase carrying with it the necessity for additional officers, both men and women, to preside over and otherwise equip such divisions and sub-divisions of the Church, both in the Priesthood and in the auxiliary organisations. It has been our observation for many years, that the creation of Wards and Stakes, even when involving the partition of older units of like character, is invariably attended with benefits, not only to the Church at large but to every individual concerned. New Stakes and Wards mean, as a matter of course, more meeting houses and the additional expense of maintaining them; but the compensating results are more than equal to the outlay.

The splendid record made by our Church schools, seminaries, priesthood and religion classes, and by all the auxiliaries, merits more in the way of commendation than we have space for at the present time. But we cannot withhold an expression of appreciation of the enthusiasm exhibited by our young people who are taking advantage of the precious opportunities afforded in these worthy institutions. Such zeal and devotion speak well for the future.

The progress of Zion's cause in all parts of the world where our missions are established, has been such as to give joy to our hearts and prompt the invocation of continued blessings upon our faithful missionaries abroad, who, like the brethren and sisters serving at

home, are doing their best for the onrolling of the purposes of the Almighty. May His blessings be with them all!

It has been deemed wise to suspend our missionary activities in the Empire of Japan. But this should not be taken as an indication that the Church has utterly and permanently abandoned that field of labour. "Out of every nation under heaven"—such is the language of revelation—shall yet come some of the seed of Israel, to help fulfil prophecy concerning the building up of Zion in the last day. And Japan is not an exception.

The temporary closing of the Japan Mission is offset by the reopening of the French Mission, and the extention of the work in other parts of Europe, notably in Germany, where for several years past the fruits of the proselyting efforts of our missionaries have been very encouraging. From other countries of the world, including the islands of the sea, also come reports of a favourable character.

The salvation of the dead is one of the cardinal purposes for which the Everlasting Gospel was restored, and the Church of Jesus Christ reestablished, in this day. The phenomenal interest manifested by the Saints in this very important phase of the Saviour's redemptive mission is a most promising sign. Our temples are thronged from early morning far into the night, by those intent upon redeeming their departed ancestors and helping to forge the link that will eventually bind the Gospel dispensations and bring together all things in Christ, both in heaven and on earth—a work peculiar to the Dispensation of the Fulness of Times. What happiness awaits those devoted labourers in the House of the Lord, when they pass into the Spirit World and there receive a raptnrous welcome from those for whom they have rendered this inestimable service!

But whether in the Temple or out, if we labour for the honour and glory of God, for the furtherance of His purposes and the promotion of His cause, it is in effect the same. To those who do not now have the opportunity to work for the dead, but who will gladly do so when circumstances permit, we say: Be patient, bide the Lord's time, do yonr duty in the sphere where He has placed you, and you shall lose nothing. The God we worship does not hold men responsible for opportunities that they do not possess.

The current year has been an exceedingly dry one in Utah and in other parts of the West. The drought of the past summer, with its resultant losses and discomforts, is an eloquent reminder to us of our absolute dependence upon our Heavenly Father for the commonest necessities of life. We acknowledge His mercy, however, in giving us a harvest more bounteous than could have been expected, under the circumstances which have prevailed.

Christmas is proverbially a season for merry-making; but those indulging in its festivities should prudently bear in mind that it

gives no license for excessive levity or dissipation, While partaking thankfully, with glad hearts and cheerful faces, of the bounties that Heaven has provided, let us reverently remember Him in whose honour Christmas is kept, and strive at all times to merit and retain His divine favour and approval.

In conclusion, we wish the Saints and our Father's children everywhere, a most happy Christmas and a very prosperous New Year!

HEBER J. GRANT,
CHARLES W. PENROSE,
A. W. IVINS.

EVERY MEMBER A MISSIONARY!

THIS SLOGAN has been sounded before, and responses have been heartening and effective. Let it be voiced again. Let it be heard and its import felt in every Latter-day Saint home in the land. Let its effect be manifest by the arousing of members to increased activity, by a greatly enlarged number of investigators, and by accessions to the Church through baptisms. All these results can be attained if this admonition be heeded and the work be undertaken with determination and faith.

The missionary system of the Church is one of its outstanding features; it is a subject of editorial comment, a favourite theme for writers of letters to the papers, and a topic of general wonderment and some speculation among readers. Missionary labour has been one of the characteristics of the Latter-day Saints from the organisation of the Church in this dispensation. It is the Lord's work; and, as predicted by prophets of both ancient and modern times, that work was to be, as it verily is, "a marvelous work and a wonder."

Elders come, as they are called and sent, from the established stakes of the Church, and devote their time to the preaching of the Gospel of Jesus Christ, which has been restored to the earth, and, in point of time and circumstance strictly as the prophets foretold. Their message comprises an authorised and divinely commanded call to repentance; an invitation to all men to enter the Church and thus become citizens in the Kingdom of God; and a solemn warning of the portents of the times.

This is a day of warning, preeminently so, and the exigency is such that every one who is warned is admonished to warn his neighbour. Read Doctrine and Covenants 1:4; 63:58; 88:71, 81. Thus the Lord requires that every member of His Church shall be a bearer of the word of warning to his fellows. But a warning, of itself, in the sense of a mere alarm over impending danger not wholly comprehended, is inadequate; it must be coupled with proof of the threatening ills and the pointing out of a sure way of

escape. The Gospel comprises all of these elements; and its proclamation is part of the duty of every Latter-day Saint.

The Church in its entirety is a great missionary institution. Without the missionary urge, with its energising power, no member is in possession of a full measure of spiritual health. Whether of body alone or of mind and spirit, health means activity, effort, work! Idleness is a disease, and a contagious one at that.

Part of the missionary service of the Church consists of the systematic distribution of printed matter. This is done by house to house visitation, and has come to be known as "tracting." The tracts so given out carry information as to time and place of Church services, sources from which additional literature can be obtained, and other items of interest to the prospective enquirer or investigator. Who in the Church is too weak or otherwise disqualified for such efforts? Even boys and girls can help. Women may reach their good-natured neighbours with the printed word. Working men and professionals can hand tracts to their fellows and colleagues.

In several parts of the British Mission, Tracting Societies have been organised with excellent results. The members devote such time as they can spare to the work indicated, operating according to assignments made by the officers of the respective branch and conference.

By way of recognition for this service, and as a matter of permanent record, certificates are issued. These are of two grades: one, bearing the specification of fifty hours having been given to tracting, is signed and awarded by the Conference President; the other, for one hundred hours so employed, bears the signature of the President of the Mission.

Conference Presidents and officers of the branches are requested to give this matter careful attention, and to encourage all members to participate in the distribution of tracts. Individual service can be rendered; the creation of a Tracting Society is not essential. Certificates may be issued to the person or to the Society accomplishing the specified work.—J. E. T.

"MORMONS" GIVEN PRAISE IN EASTERN PAPER

Salt Lake and the "Mormon" people are commended in a front page article in the *East Side-Northeast News* of Kansas City, Missouri, written by Willis J. Bernett who spent several days in the city last summer, studying municipal government.

Mr. Bernett visited the office of Mayor C. Clarence Neslen while there and personally expressed his delight with the city.

"We arrived in Salt Lake City abont noon and drove directly to the tourist camp," he writes. "After a good shower bath we went up town to look over the city, and a wonderful city it is.

"Brigham Young surely must have been a man with an exceptional brain. This city of over 100,000 inhabitants, built in the space of a man's life time, within seventeen miles of Great Salt Lake, is to my mind one of the greatest achievements of the modern age.

"The great 'Mormon' Church is the main attraction for the tourist, and every day during the tourist season hundreds visit the Temple grounds, a full square block in the heart of the city.

"The general impression of the 'Mormons' is all wrong. 'Mormons' of to-day do not practice polygamy. In fact, there is more polygamy practiced outside the Church by non-Church members than there is by members. If the Church board learns a member has more than one wife he is excommunicated.

"The 'Mormons' are good law-abiding citizens. They are a progressive hustling people and why not? This progressiveness was born in them. Brigham Young left Independence, Missouri, and journeyed west over the plains and mountains to what was then a barren waste.

"In the earlier days a few Indian scouts took a trip to this land and declared it impossible. But Brigham Young stood upon the mountain overlooking what is now Salt Lake City and said: 'Here shall the Church of God be built.' The Church is there, a wonderful city is there, and a wonderful people is there.

"The 'Mormon' is the essence of courage, and he is human.

"Salt Lake City has the commission form of government. The mayor is the water commissioner and head of the water department. And I want to say that without doubt Salt Lake has the finest water I ever tasted. It is pure mountain water.

"In all, Salt Lake has a very harmonious city government.

"I went into the Tabernacle and heard the wonderful organ and choir. The Tabernacle is a building some two hundred feet long without a nail in the roof.

"I heard a sermon from one of the 'Mormon' missionaries. This particular missionary had built a church in Hawaii. He told of his work and how he had started from Salt Lake with nothing and had built a church.

"The 'Mormons' have nearly three thousand missionaries in the field."

In the article Mr. Bennett also highly commends the Salt Lake Chamber of Commerce.—*Deseret News.*

It is not so much the being exempt from faults, as the having overcome them, that is an advantage to us; it being with the follies of the mind as with the weeds of a field, which, if destroyed and consumed upon the place where they grow, enrich and improve it more than if none had ever sprung there.—Dean Swift.

DOING ONE'S BEST

THERE WAS ONCE, it is said, an organ-builder in Germany who was a genius, although his friends did not know it, and he undertook to build an organ according to his own idea of what was true and beautiful. But nobody could play the instrument when it was built. There it stood in the one building that would hold it in that tiny town, until at last people began to smile at the expectation of the organ-builder that any music could ever come out of that piece of wood and iron.

But one day Sebastian Bach arrived. The organ-builder stole to him and asked him if he would try his hand upon the thing he had made. The great musician did so, and then it seemed as if all the melodies of heaven were ringing from those pipes, unheard-of harmonies entered into the soul of the poor man, and all his neighbours came flocking to his door to praise him and offer him their love and homage, as well as the great master whose hands were upon the keys.

The music that had made them one had been drawn from his instrument, and in drawing him to the master and the master to him had drawn the neighbours too.

So it is with every true life. You live your best, your truest and noblest and humblest, with an eye single to the glory of God and in the fellowship of Christ, and poor humanity is drawn the nearer to God because you lived, and heaven and earth, as it were, are made one. Those redeemed and those who are still struggling in the pathway of sin are the better because you have prayed and struggled and achieved. You are making a way into the holiest for others to rise.—R. J. CAMPBELL.

FROM THE MISSION FIELD

Priesthood Meeting—The regular monthly Priesthood meeting of the Birmingham Conference was held at Handsworth on the 3rd inst. Reports from the various branches indicated favourable conditions throughout the conference. President Joseph E. Tillotson reviewed distinctive features that mark development and growth in the conference during the past year. He pointed out the favourable prospects for missionary work during 1925, and encouraged all to value and employ every opportunity to achieve increased success. Elder John H. Smeath gave an instructive talk on the Book of Mormon. He urged a wider distribution of the Book.

The regular monthly Priesthood meeting of the Nottingham Conference convened at Nottingham on the 3rd inst., under the direction of President Carl E. Pettersson. Elder John W. Crofts spoke on the proper manner of conducting meetings. President

Samuel Pears of the Hucknall Branch spoke on genealogical work.

Meetings of Traveling Elders—A Priesthood meeting of the traveling Elders of the Newcastle Conference was held at West Hartlepool on the 2nd inst., with President William A. Monson presiding. The importance of accurate records and how to broaden the avenues of missionary work were the central themes of discussion and instruction.

The traveling Elders of the Birmingham Conference convened in regular monthly meeting at Handsworth on the 3rd inst. All the Elders reported success in their labours. Elders Thomas S. Griffiths, Joseph L. Muirbrook and Leland N. Wight delivered missionary talks. President Joseph E. Tillotson outlined several missionary standards and encouraged all to accomplish their aims through continuous prayer and energetic work.

The traveling Elders of the Nottingham Conference met in regular Priesthood meeting on the 3rd inst., with President Carl E. Pettersson presiding. Elder Boyd H. Ririe gave a talk on the fourth Article of Faith. A discussion followed, bringing forth many interesting points that enabled the Elders to understand the subject more fully.

Socials—The Sparkbrook Branch (Birmingham Conference) held a social at the home of Sister Minnie A. Bower on Monday, the 22nd ult. Games were played and refreshments were served. There were in attendance President Joseph E. Tillotson and Elders Dan A. Hickman and David H. Newman.

On the afternoon and evening of Christmas Day, a social was held by the Gateshead Branch (Newcastle Conference). The children were served refreshments in the afternoon; a program was rendered and games were played in the evening. There were in attendance President William A. Monson and Elders Claude D. Wheeler, Wilford L. Hansen, Alex R. Moss, Ariel L. Crowley and C. Leland Davey.

A social was held by the Sunderland Branch (Newcastle Conference) on Boxing Day. Particular attention was given to entertaining the children. Games, a program and refreshments were enjoyed by all present. President William A. Monson and Elders Claude D. Wheeler, Wilford L. Hansen, Alex R. Moss, Ariel L. Crowley and C. Leland Davey were in attendance.

A benefit social and tea was held by the Nuneaton Branch (Birmingham Conference) on Saturday, the 27th ult., at the home of Brother William Seckington. Many members and their friends were in attendance and enjoyed a pleasant evening. Elders Lester D. Hovey and Joseph L. Muirbrook were present.

A successful social was held at Bristol on Saturday, the 27th ult. The large number of members and friends in attendance were

well entertained with a program and appropriate games. Refreshments were served. There were in attendance President Don Clyde and Elders Thomas O. Smith, Reed M. Ogden, Vernal G. Jones, K. John Myers and Leroy E. Peterson.

A social was held by the Handsworth Branch (Birmingham Conference) on the 27th ult. In attendance were President Joseph E. Tillotson and Elders Lester D. Hovey, Dan A. Hickman, David H. Newman and Alvah N. Stout and a large number of members and friends. All enjoyed an excellent program and lunch provided for the occasion.

The Northampton Branch (Birmingham Conference) held a Christmas social on the 30th ult. A program was rendered by the Sunday School children, after which awards were given them for prompt attendance at Sunday School during the year. Elders Ellis L. Reese and Leland N. Wight were in attendance. An enjoyable time was had by all present.

On New Year's Eve the Lowestoft Branch Sunday School (Norwich Conference) held a social. All the children brought their friends, crowding the chapel with the young neighbours. An appropriate program was rendered and refreshments were served; but the real feature of the evening was the appearance of Father Christmas who gave every boy and girl present a gift from the Christmas tree. Elder Maurice R. Barnes offered prizes for the best attendance during the next three months.

Under the direction of Superintendent Stanley James, the Liverpool Branch Mutual Improvement Association held a New Year's Eve party on the 31st ult. A program was rendered and games were played. To the accompaniment of bells and the whistles of ships anchored in the Mersey, those present extended welcome to the New Year.

The Missionary Class of the Norwich Branch held a New Year's Eve social on the 31st ult. A large number of members and friends were present. A program was rendered, a feature of which was the reading of New Year's resolutions. There were in attendance Elders Selvoy J. Boyer, Harold L. White and Clifford D. Gough.

A social was held in the West Hartlepool Branch (Newcastle Conference) on the 2nd inst. Members from the Shildon and the Middlesbrough branch were in attendance as well as all the traveling Elders of the conference. A program, games and refreshments were the features of the evening's entertainment.

A birthday tea and social was held at Nottingham on the 7th inst., in honour of Sister Harriett Henson who has now reached the age of ninety. An enjoyable program was rendered under the direction of Sister Edith Shepherd. The special feature of the evening was two Biblical recitations given by the guest of honour. Seventy-five friends paid homage to Sister Henson and presented her with a token of remembrance.

A REAL MAN

Give me the man who loves his work,
However hard it be,
Who only thinks it mean to shirk,
And hates the hireling's plea;
Though hands and face be hard and brown,
That were a trivial thing;
Who wears his duty like a crown
Is every inch a king.

No honest labour can disgrace
The man whose heart is true;
He scorns himself and not his place
Who can consent to do
In a mean, half-hearted way
The smallest service given;
The common tasks of every day
Are all ordained of heaven.

Is thy task lowly? Lift it up!
Let it be wisely willed.
Who cares how poor and plain the cup,
So it be richly filled?
Be it thy task to till the soil,
Or do the drudge's part,
Fill thy poor cup of common toil
With nobleness of heart.

R. Whitaker.

DEATH

Harvey—Sister Mary Harvey of the Nuneaton Branch (Birmingham Conference) passed away November 1st, 1924. Deceased was born at Higham, Leicestershire, October 11th, 1837, and was baptized December 27th, 1904, by A. R. Poulter, and confirmed by David Andrew. Sister Harvey was a faithful member of the Church. Elder Lester D. Hovey dedicated the grave.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN